Recovery from Sickneſs:

A

PRESENT

TO ONE

Lately raiſed from a

DANGEROUS DISORDER.

CONTAINING

SERIOUS REFLECTIONS,

RESOLUTIONS and DEVOTIONS

Suitable to that Occaſion.

The SECOND EDITION.

LONDON:

Printed for J. NOON, at the *White-Hart* near *Mercer's Chapel*, in *Cheapſide*. 1746.

RECOVERY
FROM
SICKNESS.

THRO' the great Mercy of GOD toward me, I am now recovered from a recovered from a *dangerous Diſtemper*; I drew near to the Grave; dark and gloomy Shades began to ſtretch themſelves over me, and to compaſs me around; and *I received within myſelf the Sentence of Death*—But behold! GOD hath turn'd again my Captivity; HE hath *raiſed me as from the Dead*; HE hath cauſed the *Light of Life* again to ſhine upon me; and hath brought me, as it were, *a-new* into the Land of the Living. What now *becomes* me upon *ſuch an Occaſion?* It is ſurely *moſt fit* that I ſhould take this *firſt Opportunity* of Retiring by myſelf, of Bowing down, and Adoring my ALMIGHTY DELIVERER; and of making my *moſt humble* and *moſt thankful Acknowledgements* at the Throne of his Grace. It moſt highly becomes me *thus* to dedicate the *Firſt Fruits* of this *new Life* he has given me to *his Honour and*

Worſhip; and to ſpend, at leaſt, this *one Hour* in ſerious and devout Reflections ſuitable to my *preſent Caſe.*

I.

THE *firſt Thing* I have to do on *this Occaſion*, is to endeavour to *affect my Mind with a very clear and lively Senſe of the* CONCERN *which* GOD *has in the Affair of our* SICKNESS *or* HEALTH, *of our* LIFE *or* DEATH: To be fully perſuaded *that our Times are in* HIS *Hands* [a]; and that HE either ſhortens or prolongs them; caſts down or raiſes up according to *his Pleaſure*; and that *Diſtempers* come upon us, or forſake us *only* at HIS Permiſſion or Command. *See now that I, even I am* HE, *and there is* NO GOD *with me*; *I kill, and I make alive*; *I wound and I heal: Neither is there any that can deliver out of my Hand.* [b]

THIS Senſe of GOD's *immediate Agency* and *Concern* in my late Sickneſs and Recovery, is to be laid down as *the Foundation* upon which my pious and devout Reflections are entirely to reſt; let me be careful then to *lay it well:* Let me very attentively remember, that *one* of his *glorious Titles* is GOD *who quickeneth all Things* [c]; and that IN *and* BY HIM *all live, and move, and have their Beings* [d]—That 'tis only by *his ever-preſent* INFLUENCE and OPERATION that the Seaſons change, the Clouds move, the Rains fall, and the Flowers grow: That HE *is* THE LIFE *of the* UNIVERSE; *from whom*, all its

a *Pſal.* xxxi. 15. b *Deut.* xxxii. 39.
c 1 *Tim.* vi. 13. d *Acts* xvii. 28.

Motions

Motions and Parts originally ſprang; *by whom*, they are all continually directed and preſerv'd; and *without whom*, not *a Sparrow falls to the Ground*[e]. This Sickneſs therefore could never have ſeized, and brought me ſo low, had not GOD given leave; and having *ſeized*, would never have *left me*, 'till it had lain me in the Duſt, had not GOD checked its Power, and ſaid, *hitherto---and no further.*----

My Pulſe now beats; and my Blood *flows regularly* thro' all its infinitely fine and numberleſs Canals, which lately was all *ruffled*, *tumultuous*, and *diſturbed*. The *Springs of Life* which ſeem'd broken, are afreſh ſtrengthen'd and wound up: All the Movements and Parts of this my *wondrous Frame* are reſtored to their proper Order, and keep their appointed Courſe. But—Who *is it* preſides over, directs and preſerves all theſe infinitely various *Motions* and *Springs* upon which my *Health* and *Vigour* depend? 'Tis not I my Self. I am *conſcious* of no Share, nor immediate Concern therein: No; 'tis ſome *inviſible*, *almighty*, *ever-preſent* POWER, in whom I live and move: 'Tis GOD, the *Fountain of Life*. *If* He *hideth his Face*, *I am troubled*; if He ſuſpendeth his Influence, I languiſh; and if He *taketh away my Breath*, *I die*[f]. *Of* Him, *and through* Him, *and for* Him *are all Things*[g]: *To* Him therefore be all *Glory*, and *Homage*, and *Praiſe*.

e *Matt.* x. 29. f *Pſ.* civ. 29.
g *Rom.* xi. 36.

II.

HAVING thus clearly ſettled it in my Mind, that *nothing comes by Chance*; and that neither my *late Sickneſs*, nor *Recovery*, are principally to be aſcribed to any, what are commonly call'd *Accidents*, nor yet to any *Will* or *Power of Man*; but to the *Alwiſe Permiſſion, or Power of* GOD; I am next to ſettle it as a Point *equally clear*—*That an alwiſe and good* GOD *would never have ſent this Affliction upon me, but for ſome gracious and kind Deſign*; *intending* MY GOOD.

HE *never afflicts willingly*[h]: Nor *brings us into Heavineſs*, but when *'tis needful for us*[i]. And when the *bleſſed* FATHER *of our Spirits* lays any Corrections on us, 'tis not *for his own Pleaſure*, but only *for our Profit, that we may be made Partakers of his Holineſs*[k]. Both Reverence then to the *Almighty* SOVEREIGN, and a Regard to my *own Happineſs*, oblige me with great Humilty and Attention to enquire—WHAT *the wiſe and kind Deſign of Divine Providence might be in this Viſitation?* Was it

1. FOR *the Tryal of my Virtues?* To *prove* my Faith in GOD; my Hope in *Jeſus Chriſt*; my Patience and Chriſtian Fortitude; my Mortification to the preſent World; and my Victory over Death? Was it to give me an Opportunity of *exerciſing* and *ſhewing forth* theſe *worthy Diſpoſitions*, and this *right Temper* of Soul, by which GOD *is glorified*, and our *Chriſtian Profeſſion* is honoured and adorned?---If *this* was the Deſign of Heaven: How was it anſwered by

h *Lam.* iii. 33. i 1 *Pet.* i. 6. k *Heb.* xii. 10.

me?

me? How, *my Soul*, didſt thou behave: *meek* and *reſigned* under the divine Stroke; or elſe *fretful* and *impatient? Eaſy* and *compoſed*; or *tumultuous* and *diſturbed?* Didſt thou cling faſt to the *preſent World*, as one going to loſe his *Portion*, his *Happineſs*, his ALL; and look forward to the *future World* with Horror and Reluctance, as one who had no *Intereſt*, no *Acquaintance*, nor *Treaſure* there---? Or, did this Viſitation find thee in ſome good meaſure *dead* to the Things of this mortal State? So *indifferent* to the Pleaſures and Poſſeſſions of *the Body*, and of this *animal Life*; and ſo *fully perſuaded* of that ſubſtantial and everlaſting Happineſs, which GOD *that cannot lye* has promiſed, and which CHRIST has purchaſed for all good Men beyond the Grave, that thou were't *content*, and even *willing*, if Providence ſo required, *now* to drop the Body, and to quit the preſent World, that being *abſent from theſe*, thou mighteſt be *preſent with the* LORD---?

As to this Matter, Regard indeed is to be had to the *natural* Conſtitution and Temperament of the Body; and to the *kind of Diſeaſe*, by which we are viſited. Some are even *by Nature* bold and intrepid; whilſt others are timorous, doubting, and gloomy. Some *kind of Diſtempers* alſo throw a *Stupor* and *Numbneſs*; others a *Languor* and *Lowneſs* upon the Spirits; and others again hurry them into *Tumult* and *Confuſion*. Now when the *Organs of the Body* are thus unhinged and diſturbed, the *Soul* cannot exert the *Virtue* and *Force*, the *pious* and *good Affections*, of which 'tis really poſſeſſed. To this alſo may be added, that the *Powers of Dark-*

Darkneſs are ſometimes, on ſuch Occaſions, permitted to aſſault us in an *extraordinary Manner*. Thus they did our LORD *himſelf*, when Death advanced towards him; they had Liberty to ſpread *ſuch Horror* and *Darkneſs* over his Mind, as made it *exceeding ſorrowful even unto Death*[l]; yea, as threw him into an *Agony*, cauſing him to *ſweat as it were great Drops of Blood*[m]: and as forced him to *groan in Spirit, as one forſaken of* GOD[n].---Great Allowance therefore is to be made for the *Dejections* and *Fears* which even good Perſons *ſometimes* manifeſt at the apprehended Approach of Death. However, as the *Chriſtian Principles* and *Doctrine* when thorowly received, and wrought into the Heart, will *generally* relieve this Weakneſs of Nature; and the *Power of Faith* will ſuppreſs the tormenting and ſlaviſh *Fears of Death*; it may *generally* be *imputed to us* as our *Fault* and *Neglect*, for which we ought to be ſorry and humbled before GOD, when our *Fears* get head and prevail over our *Faith*.

'O GOD who knoweſt *my Weakneſs*: who 'ſaweſt the *unworthy Diffidence* and *Reluctance* 'of my Heart: how faſt it clung to this World: 'how little Inclination or Deſire it ſhew'd to go 'up to thy SACRED PRESENCE, *where is Fulneſs* '*of Joy*; and to thoſe Manſions of Bliſs, which 'JESUS *my Saviour* has prepared for his Servants, 'and where he now dwells; and to the glorious 'Company of *Angels*, and the *Spirits of the*

l *Matt.* xxvi. 38. m *Luke* xxii. 44. n *Mark* xv. 34.

'*Juſt*

'*Juſt* ſurrounding thy Throne----Who ſaweſt, 'how ſtrong were my Fears; how languid my 'Hopes; how feeble my Faith; how faint my 'Courage; and how ſhamefully prevalent my 'Attachment to this *Body*, and to this *World* '*of Senſe*---Oh! pity and pardon this *weak*, this '*unbecoming Behaviour* of thy Servant, and lay 'it not to my charge.—For any *Calmneſs* and '*Fortitude* with which I was enabled to view '*approaching Death*; and for any *Patience* and '*Reſignation* with which I behaved in theſe 'Scenes of Affliction through which I have now 'paſſed; I glorify and praiſe the *Eternal* FA-'THER *of Lights*, from whom alone *every good* '*and perfect Gift comes:* And I magnify and 'bleſs my *moſt gracious* HIGH PRIEST *and* IN-'TERCESSOR *in Heaven*; who is touched with 'a tender Senſe of *all our Infirmities*, and has 'ſent down his *Angel*, yea, his HOLY SPIRIT 'the *Comforter*, to ſtrengthen and bear me 'up.' Or,

2. THIS Sickneſs was, perhaps, ſent *to awaken me from ſome dangerous and ſinful Security into which I was fallen*—To rouſe me to a *due Concern* about the *State of my Soul*—To make me turn my Eyes *inward*; and ſeriouſly enquire upon what Terms I ſtand with regard to GOD, to *Chriſt*, and the future *eternal World*—To ſtop my fooliſh Career in purſuit of *earthly Things*, by ſhewing me in this clear Light, their *extreme Vanity* and *Emptineſs*—To give me a more affecting Senſe of that *inviſible and everlaſting World*, upon the Brink of which I ſtand, and into which I muſt quickly paſs; and to call upon me to make *more ſerious* Preparation for it.

it.---Too deeply was *my Soul* ſunk into a *worldly* and *careleſs State*, when the *late Stroke* came upon me: And ah! how ſad had my Caſe been, had it taken me hence in *that State!* 'Everlaſting Thanks to the *Divine Patience*, that it 'tries me a little longer. I *yet tremble* to think 'of the great Danger which hung over me. 'LORD, I adore, I magnify thy *Grace*, that thou 'haſt ſnatch'd me from the *Gates of Death*, 'from the Gates, perhaps, of *eternal Death*, 'which had elſe *now* been ſhut upon me.—I 'will ever henceforward walk with *greater Caution*—Will never more ſo fooliſhly let down my 'Watch; nor ſuffer myſelf to ſink into a *ſenſual* and *earthly* Life; nor put off the Thoughts 'of *Death* and *Eternity*. At *ſuch an Hour as 'I think not*, I ſee, my LORD may come. It 'ſhall therefore be my *future daily Care*, to 'ſtand always *wakeful* and *prepared*.—I charge 'thee, O my Soul, *to take heed and beware, 'that thou be never overcharged with Surfeiting 'or Drunkenneſs, or with the Cares of this Life*; '*leſt that Day come upon thee unawares*: Keep 'always a due Government and Poſſeſſion of '*thyſelf*; and a due Indifference to the preſent 'World; for thou knoweſt not *what a Day 'will bring forth.*' But finally,

3. SUCH *Sickneſſes* are ſometimes ſent as a *Chaſtiſement for ſome Sin*: to admoniſh and correct us for ſome *particular Miſconduct* with which we ſtand chargeable *before Heaven*. Of *this kind David* ſeems to have apprehended *his Diſtemper* to have been, under which he compoſed his xxxviii, xxxix, and xli Pſalms: Where he thus humbles himſelf, and prays—*Thine Arrows*

rows ſtick faſt in me, thy Hand preſſeth me ſore. There is no Soundneſs in my Fleſh becauſe of thine Anger; neither is there any Reſt in my Bones, becauſe of my Sin.—When thou with Rebukes doſt correct Man for Iniquity, thou makeſt his Beauty to conſume away like a Moth.—Lord be merciful unto me, heal my Soul, for I have ſinned againſt thee. So *Elihu* in the Book of *Job*, xxxiii. 19. repreſents an offending Man corrected for his Error. *He is chaſtened with Pain upon his Bed, and the Multitude of his Bones with ſtrong Pains. So that his Life abhorreth Meat, and his Soul dainty Meat. His Fleſh is conſumed away that it cannot be ſeen; and his Bones which were not ſeen, ſtick out. Yea, his Soul draweth near unto the Grave, and his Life to the Deſtroyers. But if there be a Meſſenger with him, an Interpreter, to ſhew unto Man his Uprightneſs:* i. e. *either* GOD's *Righteouſneſs* in thus correcting him; or elſe *the righteous* and good Temper to which by Repentance he ought to, and doth, return; *Then he is gracious to him, and ſaith, deliver Him from going down to the Pit. His Fleſh ſhall be freſher than a Child's; he ſhall return to the Days of his Youth. He ſhall pray unto* GOD, *and he will be favourable unto him; and he ſhall ſee his Face with Joy. He looketh upon Man, and if any ſay I have ſinned and perverted that which was right, and it profited me not, He will deliver his Soul from going into the Pit, and his Life ſhall ſee the Light.*

IN *this Manner* alſo we find the *Corinthian Chriſtians* of old *were rebuked* for ſome groſs Irregularities, *ſome were weak and ſickly amongſt them;*

them; and *ſome* even *ſlept* [o], were actually ſmitten by Death. And theſe *bodily Diſeaſes* are called by the Apoſtle *Chaſtiſements* and *Judgments of the Lord*, ſent for their Spiritual or Moral Benefit, that they *might repent, and give Glory to God, who hath Power over theſe Plagues*, and not be finally and eternally condemned. So when St. *James* adviſes, *Is any ſick among you—let the Elders pray over him, and the Prayer of Faith ſhall ſave the ſick, and the* LORD *ſhall raiſe him up*, and IF HE HATH COMMITTED SINS, *they ſhall be* FORGIVEN HIM [p]: And when the Apoſtle *John* in like manner ſays, *If any Man ſee his Brother ſin a Sin which is not unto Death, he ſhall aſk, and He*, i. e. GOD, *ſhall give him Life for them that ſin not unto Death* [q]: From theſe Paſſages it ſeems plain that *Diſtempers* and *Pains* are often ſent upon the Body as a *Correction* for ſome *wrong Behaviour*—To this alſo may be added, That they are frequently the genuine, and the natural and proper *Fruits* of ſome Irregularity. For the greateſt Part of *the Diſorders* which afflict the human Body, if traced to their true Origin, would be found to owe their Birth to ſome *criminal Indulgence* either of the *Appetites*, or of the *Paſſions*, and not only to be the *poſitive* or *appointed Puniſhments*, but even the *genuine Effect of* SIN.

IT becomes me therefore now *impartially to examine*, whether this may not poſſibly have been the Caſe as to *my late Diſeaſe*—Was it not

o 1 *Cor.* xi. 30. p *Jam.* v. 14, 15. q 1 *John* v. 16.

occaſion'd by ſome Irregularity or Miſconduct of my own? Is there no ſinful or wrong Practice in which I allow myſelf? No Command of Heaven in the Violation of which I know myſelf to live? 'Search me, O GOD, *and know my Heart:* 'Try me and know my Thoughts: See if there be 'any evil Way in me; reclaim me from every 'Error; and lead me in the Path of Righteouſneſs and Truth. If theſe Strokes of thy Rod 'were level'd at any *particular Miſconduct* of 'mine, to admoniſh and correct me for it, be 'pleaſed to open mine Eyes, and turn them towards it: *Convince me of Sin:* Shew me 'my Error: I renounce, from my Soul, *every* 'wicked Way; and would immediately forſake 'it; and *wherein I have done Evil,* am reſolved, 'by thy Grace, *I will do it no more.* I humble 'myſelf beneath thy mighty and correcting 'Hand. I deſire meekly to kiſs the Rod, and 'to acknowledge thy Sentence juſt. Yea, bleſſed be thy Name, thou haſt temper'd *Mercy* 'with *Juſtice,* and that my *abuſed,* my *forfeited* Life is thus ſpared. Thou haſt not *been extreme* to mark Iniquity againſt me, nor dealt 'with me *rigorouſly* according to my Deſert. 'Righteous, O LORD, *art thou,* and *merciful,* as 'well as *juſt,* are thy Proceedings toward us. 'Being made whole, let me take heed that I 'wilfully ſin no more, leſt a worſe Thing come 'unto me.'

III.

ANOTHER Thing which *now* alſo highly behoves me is—*Carefully to call to mind, and to en-*

deavour always to preſerve the ſame ſerious, and right Senſe of Things which I had on my SICK BED.

THEN, *in what a Light did I ſee*, the Grandeurs, the Riches and Poſſeſſions of this World, which are wont ſo *deeply to engroſs* Mens Attention and Zeal! What vain and empty Things did *Dreſs*, did *Gold*, did *outward Pomp and Magnificence*, which in time paſt, GOD knows, too much *dazzled* my weak Eyes, and *captivated* my fooliſh Heart; *What vain* and *empty Things* did they all *then* appear? *Then* I clearly ſaw the *Wiſdom of Religion:* the ineſtimable Value of *Piety* and *Virtue*; of a Life ſpent in the *Fear of* GOD; of a Conſcience bearing Witneſs to one's Sincerity, and by Faith in the *Blood of* JESUS *purged from all Guilt.* Had the *Indies* been mine, how *gladly* would I have *then* given them for a *rational Aſſurance* of the Favour of GOD, and of the Forgiveneſs of my Sins? Remember, *my Soul*, how thou didſt *then* admire and applaud the Conduct of *thoſe*, who had given themſelves *ſincerely* to the Practice of *Virtue*; who had religiouſly ſpent their *Sabbaths*; who worſhipped GOD in their Families; who retired daily from the World, to maintain an Intercourſe with *divine* and *inviſible* Things by ſerious Meditation and Prayer *in ſecret*; and who kept themſelves *unſpotted* by the Corruptions of the preſent State—*Theſe* I then ſaw to be the *only wiſe* and *happy* Perſons. With what *Earneſtneſs* did I then *wiſh*, that *my Life* had been thus ſpent! With what *Solemnity vow*, that if GOD would now ſpare me, *my Life* ſhould be thus *religiouſly devoted* to Him for the future! How heartily did

did I reſolve, that I would never more take the *undue Liberties* I had before done—That I would keep a ſtricter Guard upon my *Appetites*, upon my *Paſſions*, upon my *Tongue*, and upon *all the Powers* both of my Body and my Mind—That I would better improve *my Time*—Would more carefully ſpend *my Sabbaths*—Would *acquaint myſelf* more with GOD and the Truths of Religion—Would live more *diſengaged* from the *preſent World*, as expecting ſhortly to leave it; and more *under the Power* of the *World to come*, as one whoſe *Treaſure* and *Heart* are in Heaven, and who continually expects to be *called up* to that happy State. *Remember*, my Soul—*What Sins* at that Time lay heavieſt upon thy Conſcience? *What Parts* of thy paſt Conduct gave thee the greateſt Uneaſineſs or Remorſe? Was there any *Matter of Wrong* or *Injury* done thy Neighbour, which then gave thee Concern? Be ſure thou NOW *immediately repair it*: Make the *beſt Reſtitution* of which thou art capable; that it may be aboliſhed and blotted out—Was there *any Duty* towards GOD, or thy *Redeemer* JESUS CHRIST; any Act of Divine Worſhip for the *Neglect of which* thy Heart ſmote Thee? *Preſently* ſet about it; and fulfil thy Solemn Purpoſe to *live no longer* in its Neglect.—In a word, *whatever good Thing* thou didſt then *wiſh* thou *hadſt done*, or *reſolvedſt to do*, if GOD would be pleaſed to ſpare thee, NOW *do it without Delay*, with Diligence and *all thy Might*. Behold! GOD has heard thy Vows; and given thee further Space to *work out thy Salvation*; *take heed* that thou *perform* what thou didſt ſolemnly *promiſe*; beware of being found *falſe* or

treacherous to thy Covenant. Remember, thy *Times are yet in* GOD's *Hands:* And if thou *break the Condition* upon which thou wert *reſtored*, it may juſtly be expected that *another Sickneſs* will ſoon be ſent—And that *then* no *Prayers* nor *Vows* from ſuch *perfidious Lips* will any more procure a Reprieve, or move the *Divine Regard. Better were it never to have vowed, than to vow and not perform*[r].

'BLESSED SAVIOUR, keep ever upon the 'Thought and Imaginations of my Heart, that 'ſerious *Senſe of Things* my late Sickneſs im-'preſs'd. Oh! that I could always view the '*World*, the Riches, the Pomps, the Croſſes, 'and the Frowns of it, in the ſame *juſt and true* '*Light*, in which I *then* beheld them! How '*patient* under Trouble; how *contented* with 'my Lot; how *eaſy* and *chearful* as to all tem-'poral Events, ſhould I then paſs the *few Days* 'of my Pilgrimage in it! How *void of Offence* '*both towards GOD and towards Man!* How '*far* would it lift my Soul above the Reach of 'that *Love of Money*, that ſordid Eſteem and 'Deſire of Earthly Things, which *is the Root* 'of a thouſand Evils, and which ſo horribly *de-*'*baſes* and *diſturbs* the Minds of Men! Oh may 'the SPIRIT, even the *Holy Ghoſt*, into whoſe 'Name I have been baptized, and whom the '*faithful* WORD OF GOD hath promiſed 'to ſend, to *bring Things to our Remem-*'*brance*, and to *lead us into all Truth*, may 'this SPIRIT *of Grace and Truth* ever preſerve

r *Eccleſ.* v. 5.

'upon

'upon my Mind the worthy Sentiments of my 'Sick Bed; and *aſſiſt me* to perform the Vows I 'then made. *I have ſworn, and I will perform* 'it, *that I will keep thy righteous Judgments* [s]. 'So help me, O my GOD. Amen.'

IV.

HAVING been thus *graciouſly redeemed* from the Power of the *Grave*, perhaps from the Horrors of *eternal Darkneſs and Death*, it now *alſo* behoves me with the *deepeſt* and *moſt grateful Reſignment* to aſk—*What ſhall I* RENDER *to my* ALMIGHTY DELIVERER?

THIS *great Favour* on GÖD's Part, demands ſurely ſome *anſwerable Return* on mine. *What Tribute* can I render, on this Occaſion, which he will be pleaſed *to accept?* I will make my *moſt thankful Acknowledgements* for his Mercy principally in theſe *three* Ways.

1. BY rendring *my moſt hearty Praiſes and Thankſgivings* to the DIVINE MAJESTY; acknowledging this *great Bleſſing* to have come to me from HIS HAND. *To* HIM *will I offer the Sacrifice of Praiſe continually, even the Fruit of my Lips, giving Thanks to his Name* [t]. *Awake up my Glory*; and let all the Powers within me now devoutly awake, to give Thanks to the ALMIGHTY *Guardian and Preſerver* of my Frame! 'BLESSED *be the* LORD, my *Life*, 'and my *Strength*, the Lifter up of my Head, 'my *Saviour* and my *Help* in the Day of my 'Diſtreſs. *I was brought low, and he helped*

s *Pſ.* cxix. 106. t *Heb.* xiii. 15.

" *me*[u]. *Tho'*, in Wiſdom and Mercy, *He* " *chaſten'd me ſore, yet*, praiſed be his Name, " *he hath not delivered me over to Death*[x]. *I ſaid*, " *in the cutting off of my Days, I ſhall go to the* " *Gates of the Grave: I am deprived of the Re-* " *ſidue of my Years*[y].—But God my *Almighty* " FATHER beheld my Affliction: *My Cry came* " *up before him: He ſent, He delivered me from* " *the horrible Pit, and hath enlarged my Steps:* " *He girdeth me with Strength, and maketh my* " *Way perfect*[z]. *Bleſs* THE LORD therefore, " *O my Soul, and all that is within me bleſs his* " *holy Name. Bleſs* THE LORD, *O my Soul,* " *and forget not all his Benefits: Who forgiveth* " *all thine Iniquities: Who healeth all thy Diſ-* " *eaſes: Who redeemeth thy Life from Deſtruc-* " *tion: Who filleth thy Mouth with good Things,* " *ſo that thy Youth is renewed like the Eagle's.* " *The* LORD *is plenteous in Mercy; He will not* " *always chide, neither keepeth his Anger for* " *ever. He hath not dealt with* me *after* my " *Sins: But as the Heaven is high above the* " *Earth, ſo great is his Mercy* and Loving Kind-" neſs towards us. *Like as a Father pitieth his* " *Children, ſo the* LORD *pitieth them that fear* " *him: For he knoweth our Frame; he remembreth* " *that we are but Duſt*[a].—*Bleſs the* LORD, *ye* " *his* ANGELS *who excel in Strength, ye Miniſters* " *of his, who are ſent forth at his Command* to " perform a thouſand compaſſionate and kind " Offices for us, and *who in his Diſpenſations* to " us Men *behold the manifold Wiſdom and Good-*

u *Pſ.* cxvi. 6. x cxviii. 18. y *Iſa.* xxxviii. 10. z *Pſ.* xviii. 6. a *Pſ.* ciii. 1, 2.

" *neſs*

‘ *neſs of* GOD.—Thus *will I ſing unto the*
‘ LORD *as long as I live; I will ſing Praiſes*
‘ *unto my* GOD, *whilſt I have any Being* [b]:
‘ *Every Day will I bleſs him, and will praiſe*
‘ *his Name for ever and ever* [c]. *Thy Vows are*
‘ *upon me, O* GOD, *I will render Praiſes unto*
‘ *thee; for thou haſt delivered my Soul from*
‘ *Death* [d]. *Thou haſt turned my Heavineſs into*
‘ *Joy; haſt put off my Mourning, and girded*
‘ *me with Gladneſs.* SALVATION therefore,
‘ *and Glory and Honour, and Power unto the*
‘ LORD *our* GOD [e]. Amen—Hallelujah’—

AND, foraſmuch as to *the Interceſſions* of JESUS, our *great Advocate* in Heaven, we are, no doubt, *highly indebted* for ſuch Deliverances as theſe; to HIM alſo ſhould our *devout* and *moſt thankful Acknowledgements* be particularly addreſs'd. The great *Maſter of the Vineyard* had, perhaps, given out the Command, “ *Cut down*
“ *that barren Tree; why cumbreth it the*
“ *Ground* [f]?—” And the awful Sentence had been *immediately executed:* I had now been *numbred amongſt the Dead*—But, my *compaſſionate* HIGH-PRIEST appeared *for me*, in the Court of Heaven, and interceded on *my Behalf.*—
“ LORD *ſpare it yet a little longer, 'till I fur-*
“ *ther manure, and try to make it produce more*
“ *and better Fruit.*” *When we ſin, we have an Advocate with the* FATHER, *even* JESUS CHRIST *the righteous* [g]: And the *effectual fer-*

b *Pſ.* civ. 33. c *Pſ.* cxlv. 1, 2. d *Pſ.* lvi. 12, 13. e *Rev.* xix. 1. f *Luke* xiii. 7. g 1 *John* ii. 1.

vent

vent Prayer of this *moſt righteous Perſon* doth, no queſtion, oftentimes *ſave the Sick*, and remove the Calamities our Sins have brought upon us.

'WORTHY therefore *is the Lamb that was* 'ſlain, and who now ever lives in the *Preſence* 'of GOD *to make interceſſion for us, moſt worthy* 'to receive *Bleſſing and Honour, and Glory and* 'Praiſe. I bow myſelf, as at thy Feet, *com-* 'paſſionate and mighty SAVIOUR; I worſhip and 'praiſe thee with all the Powers of my Soul 'that thou wert not aſham'd to call us BRE-'THREN; that thou didſt *take the Body* which 'was *prepared thee*; that thou didſt *bear in it* 'our Sickneſſes, Maladies and Pains; yea, that 'thou didſt *humble thyſelf unto Death*, and en-'tred'ſt the *darkeſt* Manſions and Horrors of the 'Grave, that thou mighteſt *reſcue us* thence. 'Everlaſting Thanks be to HIM *who loved us*, 'and *hath waſhed us from our Sins in his Blood:* 'And who by his *Sufferings* and *Death* hath ob-'tained *Power to heal* all manner of Diſeaſes, 'and even to *raiſe the Dead.* I adore the *kind* 'INTERCESSOR who look'd from Heaven with 'a pitying Eye upon me; who pleaded my 'Cauſe before the *eternal Throne*; and hath pro-'cured me *a Reprieve* from the Sentence of 'Death—*Unleſs the* LORD *had been on my ſide*, 'then when Dangers and Diſtreſſes *roſe up a-'gainſt me* and compaſſed me around, they 'had *ſwallowed me up quick*; then the *proud* 'Waves had gone over my Soul: But, *for ever* 'bleſſed be his Name, *who hath not given me a* 'Prey into their Teeth; *the Snare is broken, and* 'I am eſcaped.'

AND

AND as my *bleſſed Saviour* himſelf in the near Views of Death, when *the Powers of Darkneſs* were let looſe upon him, once felt *great Horrors* and *Dejection of Spirit*, inſomuch that he ſtood in need of the Miniſtry of an *Angel* to *ſtrengthen and comfort him*[h]; and as he is now become the HEAD *of all the Angels* and celeſtial Powers for the *Benefit of his Church*[i], ſending them forth as *miniſtring Spirits, to miniſter to them who ſhall be Heirs of Salvation*[k]; I have great Reaſon to believe that *He ſent ſome of theſe kind Spirits* to ſtrengthen and ſupport *me*; to make *my Bed* in my Sickneſs; and to reſtrain the *Powers of Darkneſs* that they were not ſuffered to aſſault me with greater Violence and Force. 'My 'Soul doth magnify the LORD, therefore, *and my* 'Spirit doth rejoice in CHRIST, my ſympathizing 'Saviour. He hath promiſed *to be with us al-* 'ways, *even to the End of the World*; and in 'this Hour of my Diſtreſs He was graciouſly 'preſent with me. *We have not an High-Prieſt* 'who cannot be touch'd with a Feeling of our In-'firmities, but ONE who *once dwelt*, yea, who 'once died, *in a Body* like to our own; ONE 'who was *tried in all Points* like as we are, *only* 'without Sin[l]; and who *experimentally knows* 'what Sickneſs, tormenting Pains and the 'blackeſt Horrors of Death mean.'

O the *boundleſs Dimenſions*, and *Riches* of the *Love of* GOD *in Chriſt Jeſus our* LORD! What Thanks can I render for this his *infinite Grace?*

h *Luk.* xxii. 43. i *Eph.* i. 22. k *Heb.* i. 14. l *Heb.* iv. 15.

I will

I will not only *here in ſecret* pour out my Soul before him in the moſt joyful Adorations and Oblations of Praiſe; but I will *go into the Houſe of* GOD, and will *there* in the moſt ſolemn Manner *take the Cup of Salvation, and call upon his Name.* I will *pay my Vows to my* ALMIGHTY RESTORER *in the Congregation of his People* [m]. I will there *preſent myſelf* as a *living Monument* of his Power and Grace: And as in the Time of my Diſtreſs I earneſtly deſired that *public Prayers* might be made for me; ſo *now* that GOD has heard, and delivered me from it, *in the midſt of his Church will I ſing Praiſes to the* MOST HIGH. 'The *Living*, O LORD, *the* 'Living, *they ſhall praiſe thee as I do this Day* [n], 'and hope ever to do thro' *every Day* of my 'future Life. *My Soul ſhall make her Boaſt in* 'the LORD, *the Humble ſhall hear thereof and* 'be glad. *O magnify the* LORD *with me, and* 'let us exalt his Name together. *I ſought the* 'LORD *and he heard me, and delivered me from* 'all my Fears. *This poor Man cried, and the* 'LORD *heard him, and ſaved him out of all* 'his Troubles [o].'

2. SOME *extraordinary* ALMS or *Act of Bounty* to the Poor, is a *Thank-Offering* alſo highly proper to be render'd *on this Occaſion.* My *Alms* ſhall come up together with my *Vows* and my *Praiſes* before GOD: For *theſe* are an *Odour of a ſweet Smell*, a *Sacrifice well-pleaſing and ac-*

m *Pſ.* lxvi. 13. n *Iſa.* xxxviii. 19. o *Pſal.* xxxiv. 1, 2.

ceptable

ceptable in his ſight [p]. Nor indeed can I expect that any *Sacrifice of my Lips*, any Praiſes or Acknowledgements which I make with my *Tongue*, will be regarded by GOD, if not accompanied with a *ſincere Compaſſion* to my Brethren in Diſtreſs. *My Goodneſs*, or Benevolence, *cannot extend to Him*, who is infinitely and unchangeably happy in himſelf; *but it may to his Children and Servants upon Earth*; many of whom I ſee in great Suffering and Want. Now *theſe* he hath appointed to be his *Deputies* or *Repreſentatives* to receive *my Thank-Offering* and *Benevolence* in his ſtead; and has expreſly aſſured us, that *whatever Kindneſs* we ſhew *to them*, he will *accept* and *reward* as if done *to Himſelf* [q]. *This Commandment have we from him, that he who* profeſſes *to love God, muſt love his Brother alſo. But whoſo hath this World's Goods, and ſeeth his Brother have Need, and ſhutteth up his Bowels of Compaſſion from him: How dwelleth the Love of* GOD *in him* [r]?

I HAVE now richly experienced the great *Mercy of* GOD to me. I not only *live*, but have *Life ſweetned* and *enriched* with a thouſand Comforts and Bleſſings. *Theſe Bleſſings* therefore I will now endeavour to *extend* and *diſperſe abroad* amongſt thoſe who are in Want. *The Sick* and *the Diſeaſed* are peculiarly entitled to my compaſſionate Regard. *Freely I have received, freely therefore I will give:* And having *obtain'd Mercy from* GOD; I will, as he moſt

p *Phil.* iv. 18. q Mat. xxv. 40. r *John* iii. 17.

juſtly

juſtly and reaſonably expects, *ſhew Mercy* to others—*My ſick Bed* was ſoften'd with Refreſhments and Supports of various Kinds: but how many may I ſee around me, grappling at the ſame Time, not with *Sickneſs* and *grievous Pains* only, but alſo with *Poverty* and *pinching Want?* Tender and ſympathizing Friends attended my Diſorders, and by a thouſand kind Offices *ſweeten'd that bitter Cup:* but Multitudes, perhaps, much worthier and better than myſelf, are *now languiſhing* under ſore Diſeaſes, *unpitied* and *unhelp'd*,—have *no Medicines* to relieve; *no Cordials* to cheer them; not ſo much as *proper Food* to ſupport their ſinking Frame; either *periſhing* for want of ſome *friendly Hand* to ſuccour them; or *living* at beſt but a *wretched* and *dying Life*.—As GOD has put it in *my Power* to miniſter *ſome Relief* to them, I will NOW *cheerfully*, *liberally*, and *heartily* do it. So much—*—I will now immediately conſecrate and ſet apart as a *Thank-Offering* to GOD, to be laid out in Acts of Charity to *the Sick* and *the Poor*. 'FATHER *of Mercies*, GREAT PA-'RENT *of Mankind*, be pleaſed to *accept it*, 'and direct me to *proper Objects* on whom to 'lay it out. *Of thine own, I give thee*; I owe 'thee *my ſelf*, and all that I have. I will ever 'henceforward behave with greater Tenderneſs 'and Compaſſion to *the Diſtreſſed*, than I have 'hitherto done; will offer up my Prayers for 'them with *truer Sympathy* and *Concern:* Nor 'will I give them *good Words* and Wiſhes only,

* Here let a *certain Sum* be laid aſide, according to the Perſon's *Ability* and *Faith*.

ſaying—'*Depart in Peace, be warm'd, be filled*—'but will deny myſelf ſome *unneceſſary Gratifi-*'*cations* and *Expence*, that I may *be able* to com-'municate the *more freely* to their Relief'—

THO' I am NOW *raiſed from a ſick Bed*, I know I muſt very ſoon *lie down upon it again*, lie down *to riſe no more* 'till the *Reſurrection of the Dead*. And how pleaſant will the *Review* of ſuch *Acts of Bounty* and *Mercy* be, in my *then ſick* and *dying Hours! Bleſſed is the Man who hath thus conſidered the Poor*; *the* LORD *will deliver him in the Time of Trouble: the* LORD *will ſtrengthen him upon his Bed of Languiſhing, and will make all his Bed in his Sickneſs.—Bleſſed are the Merciful, for they ſhall obtain Mercy.* By ſuch *Alms* and *Deeds of Charity* CHRIST[r] hath given me Grounds to hope *I ſhall make to myſelf Friends*, which will avail me greatly in my *laſt Moments*; and *who*, when I am thruſt out of this World, *will receive me into everlaſting Habitations* in the other. Finally,

3. To the Enquiry—*What ſhall I render unto the* LORD? a proper Reply is—*I will render him* MY SELF. I will now make an humble and unfeigned Surrender of *my Body*, *Soul* and *Spirit* into his Hands. I will lay myſelf under the *moſt ſacred* and *inviolable* Obligations to be henceforward *the* LORD'S: To *his* Mercy I owe it, that I am not now *number'd amongſt the Dead*: The *Life* therefore he hath ſo graciouſly *redeem'd from Deſtruction*, I will in the moſt ſolemn Manner poſſible conſecrate and devote to *his Service and Fear*. I will ſay with the *grate-*

r *Luke* xvi. 9.

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r *Luke* xvi. 9.

ful Pſalmiſt on the like Occaſion, ‘ *I will love*
‘ *the Lord, becauſe he hath heard my Voice and*
‘ *my Supplication; therefore will I call upon him*
‘ *as long as I live. The Sorrows of Death com-*
‘ *paſſed me, the Pains of the Grave got hold*
‘ *upon me; I found Trouble and Sorrow: Then*
‘ *called I upon the Name of the* LORD. *O* LORD,
‘ *I beſeech thee deliver my Soul.—Gracious was*
‘ *the* LORD, *and righteous; yea, our* GOD *was*
‘ *merciful—Thou haſt delivered my Soul from*
‘ *Death, mine Eyes from Tears, and my Feet*
‘ *from falling. I will therefore walk before the*
‘ LORD *in the Land of the Living. O* LORD,
‘ *I am thy Servant, truly I am thy Servant,*
‘ *thou haſt looſed my Bonds* [s].’

THESE *Vows*, and this *ſolemn Dedication of* MY SELF, which I here *make in ſecret*, I will take the firſt Opportunity of *Ratifying in public*, and of making afreſh at the *Table of the* LORD. I will there *enter my Name* amongſt the *Followers of the Lamb:* and declare before the World, before *Angels* and *Men*, my ſtedfaſt Reſolution henceforward *no more to live according to the Luſts of the Fleſh, but according to the Will of* GOD.

‘ THY Love *conſtrains me*, bleſſed SAVIOUR
‘ of Men; for THEREFORE *Thou didſt die,*
‘ *and riſe again, and revive*, even that thou
‘ mighteſt *become*, and be acknowledg'd, *the*
‘ *Lord*, and *Proprietor* both of the *Dead and of*
‘ *the Living* [t]. I am under infinite Obligations

s *Pſ.* cxvi. 1, 2. t *Rom.* xiv. 9.

to

'to *live unto* THEE. I confeſs that I am *not my* 'own: I rejoice that I *am not*. I am moſt truly 'and juſtly thine, *bought with thy Blood*, and re-'demn'd by thy Interceſſions from the deſerved 'Sentence of Death. Aſſert, MIGHTY PRINCE, 'thy *Property* and *Claim* in me. Subdue every 'Enemy which in any wiſe oppoſes thy Go-'vernment in my Breaſt. Bring *every Paſſion* 'and *Power of my Soul* into willing and chearful 'Subjection at thy Feet. *Thro'* THEE I now 'unfeignedly *yield myſelf to* GOD: *preſenting* 'my Body a living Sacrifice to HIM[u], to whoſe 'Mercy alone I owe it, that all its Organs and 'Members are not now impriſon'd and mould-'ring in the Grave. O may I obtain Grace 'ever henceforth to live as one *who is dead in-'deed unto* SIN, *but alive unto* GOD, *through* 'JESUS CHRIST *our* LORD[x].'

AND as now, through the Divine Favour, I am *returning* to the World, and *going out again* to act my Part upon the State of Life, I will endeavour to return to it with *this religious Senſe of Things* deeply wrought into my Mind. I will *frequently* look back upon, conſider and renew theſe my good Purpoſes: and hope I ſhall ever be the better for *this Viſitation*, and that it will appear by my future Conduct that *in very Faithfulneſs* and *Mercy* GOD *did thus afflict me. Before I was afflicted I went aſtray, but now I have learnt and will religiouſly keep his righteous Judgments*—But *theſe good Sentiments*, I am aware, will ſoon *vaniſh like the Morning Cloud*,

u *Rom.* xii. 1. x *Rom.* vi. 11.

if

if GOD by his *good Spirit* doth not continually aſſiſt me. What then ſhall I do to render them *efficacious*, *permanent*, and *laſting?* I will lay it down as *a Rule*, from which I will in no Caſe depart, *Every Day of my future Life to commend myſelf* BY PRAYER *to the Grace of* GOD, *and of our Saviour* JESUS CHRIST.

THOUGH *of myſelf* I cannot maintain, nor bring into Execution, theſe my *virtuous Reſolutions*; but ſhall ſoon fall before Temptations if left to my own Strength; yet through CHRIST *ſtrengthening me, I can do all Things.* 'Tis of *infinite Concernment* to me then, that I offer up my *conſtant* and *earneſt* Prayers to Heaven. If I *continue inſtant* in this Duty, and ASK *Help* from GOD; I am aſſured I ſhall receive it. But if I fall into a Neglect or Diſuſe of *daily Prayer*, I ſhall certainly ſoon fall by *returning Temptations*: ſhall fall back into a *worldly* and *ſenſual* Courſe of Life: ſhall *forgot* the ſolemn Vows and Purpoſes I have now made: and ſo ſhall be like *the Man, out of whom the unclean Spirit went for a Seaſon; but returning, found his old Habitation empty, ſwept, and garniſh'd*, better fitted for his Reception: *Whereupon he goes and takes with him ſeven other Spirits, more wicked than himſelf, and they enter in, and dwell there; and the laſt State of that Man is worſe than the firſt*[y]—I tremble to think if *this* ſhould prove to be *my Caſe.* As the only Means *to prevent* it, is to make my *daily Supplications* to Heaven for Help; I *again* reſolve, *never to let any future Day paſs over my Head, without humbly invoking*

y *Matt.* xii. 44.

the

the ETERNAL SOVEREIGN *of the World, and recommending myſelf to his Protection and Grace.*

AND now, *my Soul*, having taken *this View* of what thy ALMIGHTY RESTORER juſtly expects from thee on thy RETURN *to a new Life*; do not content thyſelf with this *ſingle View* of it: be adviſed often to *review it.* Once every Week (every *Lord's-Day* if poſſible) at leaſt for ſome Time, *read over* and *conſider* theſe pious Sentiments and Reflections, that they may not *too ſoon* wear away, but may *take Root* in thy Heart. And as I cannot better *conclude* theſe my Meditations, nor *begin* my new Life: I will now caſt myſelf down as before the *Throne of Divine Grace*, and offer up my Soul in

A SOLEMN ACT OF DEVOTION,

OR

SELF-DEDICATION TO GOD.

EVERLASTING GOD; the Fountain of Life; who filleſt, ſupporteſt, and quickeneſt all Things: I bow myſelf, as in thy Preſence, and unfeignedly adore thee, as the *Former* of my Body, as the *Father* of my Spirit, and as the conſtant *Preſerver* and *Benefactor* of both. I confeſs myſelf to be under *infinite and every poſſible Obligation* to love, and to ſerve Thee, with all the Powers of that *excellent Nature* thou haſt given me: but in innumerable Inſtances I have greatly *abuſed*, and thereby *forfeited* my Life. FATHER, *I have ſinned againſt Heaven, and before*

before thee; and am *no more worthy to live* upon the Face of thy Earth, or to taſte the *various Goodneſs* which is here provided for *thy Children*. The noble Organs of my Body, and Powers of my Soul, I have too often *yielded as Inſtruments of Unrighteouſneſs* to the Service of SIN; *moſt juſtly* therefore might I *now* have been languiſhing under *Sickneſs*, rack'd by *tormenting Pains*, or cut down by the Hand of *Death*—But, adored be thy Mercy, thou haſt not *rewarded me according to my Deſerts:* That thou ſtill *waiteſt to be gracious*; and haſt lately interpoſed by *thy kind* and *almighty Arm* to remove my ſore Diſorders, and to reſcue me from the *Grave* which was juſt ſwallowing me up. I drew near to the Shades of Death, and unleſs *thy Goodneſs* had prevented me, my Soul *had now dwelt in Silence*, and gone down *amongſt the dead*. For ever magnified be *thy Grace*, which hath turned my *Mourning* into *Joy*; which ſaid unto me *return*; which permits me *yet to live*; yea, *to live* ſurrounded with Bleſſings of ſuch various kinds.

WHAT *Thanks* can I render to thine INFINITE MAJESTY for this unſpeakable Favour! I praiſe, I extol thee, with all my Spirit and Strength. I adore thee as my LIFE, and the *Length of my Days*, the *Guardian*, *Preſerver*, and *Reſtorer* of my Frame: and here, as with a proſtrate, and moſt truly grateful Soul, I *conſecrate* and *give* MY SELF abſolutely to THEE. I moſt ſolemnly avouch *thee* ALMIGHTY JEHOVAH, (as in thine infinite Goodneſs thou haſt been pleaſed to permit me) for my *Father*, my *Portion*, my *King*, and my GOD. The *Life* which THOU gaveſt me, and haſt thus graciouſly

ciouſly preſerv'd, I moſt unfeigned *devote to Thee:* to be regulated by *thy Laws*; ſpent in *thy Service*; and conducted in *thy Fear.* I renounce every Thing as *my Happineſs* in compariſon of *thy Favour:* And *to pleaſe* and *obey* Thee, ſhall be the chief Ambition and Care, and the *governing Principle* of all my future Life.

ALL my Concerns, both of Body and Soul, I moſt *gratefully reſign* into thy wiſe and good Hands: rejoicing that thou wilt condeſcend to manage and direct them for me. I now promiſe, through thy Help, to be *always contented*, yea, will endeavour to be *always thankful*, however thou art pleaſed to deal either with *me*, or with *mine:* being aſſured, that THOU knoweſt *what is good for me* infinitely better than I can judge for myſelf. Behold O LORD I am *thine! thine* by the moſt ſacred and inviolable Ties; *made* by thy Power; *maintain'd* by thy Bounty; *guarded* by thy Providence; *reſtored* by thy Favour when going down into the Pit; and by the Blood of thy *dear Son redeemed* from the Power of eternal Darkneſs and Death—Deal therefore with *thy Servant* as ſeemeth Good in thy ſight. Whatever *Subſtance*, *Knowledge*, *Influence*, *Time*, or any other Talent, I now do, or ever ſhall poſſeſs, I moſt heartily devote it to thine Honour and Service. Thy *Will* ſhall be the *Rule*, and thy *Glory* the *End* of all my future Actions; and ſome part of *every Day* ſhall be imployed in ſolemnly invoking and praiſing thy GLORIOUS NAME. Chuſe, O LORD GOD moſt wiſe and moſt merciful, *my Portion* and *my Lot* for me: guide me by *thy Counſel* through all the Mazes of the

the preſent World, and at laſt receive me to *thy Kingdom* and *Glory* in the other.

To THEE, likewiſe, HOLY JESUS, my moſt gracious Redeemer, the Son of GOD, and Saviour of the World, I moſt unfeignedly *devote* MY SELF, and ALL *that I have. Worthy is the Lamb that was ſlain to receive Bleſſing, and Honour, and Glory, and Power, and Wiſdom, and Riches, and Strength.* I was loſt, but *Thou* ſavedſt me: a Priſoner of Death, but *Thou diedſt*, that *I might live.* I am *thine*, for thou *haſt loved me*, and *waſh'd me from my Sins*, and *redeem'd me by thy Blood:* I now therefore, from my Soul, abſolutely renounce whatever is inconſiſtent with *thy Property* and *Claim* in me: I ſincerely abjure *the World* and *the Fleſh*, as far as they in the leaſt oppoſe *the Authority* of CHRIST; whom *alone* I now avouch as my *Proprietor* and *King.* I here *bow myſelf* before Thee, in token of the deepeſt and ſincereſt Subjection of my *Body*, *Soul*, and *Spirit* to thy Government and Care. I bind myſelf as by a *ſolemn Oath of Allegiance*; ſwearing to be *faithful* to my DIVINE MASTER even unto Death: that *his* Enemies, ſhall be *my* Enemies; his Friends, *mine*; and that my *whole Life* ſhall be conducted according to the *Pattern* and *Laws* of his Goſpel.

I BELIEVE *in* THEE, *Bleſſed* JESUS, as THE CHRIST *of* GOD; as the *only Saviour* of the World; as the *Light*, the *Reſurrection*, and the *Life of Men.* I moſt humbly reſign my Underſtanding, my Will, and every Paſſion and Power of my Nature to be ſanctified, controul'd, and directed by *Thee.*—Take a *diſtreſſed Soul* into the Arms of thy Love, who flies to

Thee

Thee alone for Salvation and Help: Write my Name in the Book of Life: Support me under all the Troubles; ſtrengthen me for all the Conflicts; carry me ſafe through all the Difficulties and Dangers of my preſent State; and at laſt preſent me faultleſs before the *Preſence of* GOD with exceeding Triumph and Joy.

AND foraſmuch as by *my own Strength* I am utterly unable to *keep the Covenant* I have now made, and to *perform* what I have *promiſed*, I here alſo moſt humbly dedicate myſelf to the HOLY *and Ever-bleſſed* SPIRIT; *my Body* I moſt thankfully devote to be *its Temple*; and every Power of *my Soul* I reſign to *its Influence*: may it deſcend and ever *dwell in me*; and ſo *entirely poſſeſs me*, that every Appetite and Paſſion, every Thought and Imagination of my Heart may be made perfectly conformable to the *Image* and *Will* of GOD; and I may daily grow up into a *Meetneſs* for the Manſions of *the Bleſſed* above.

AND now bleſſed be GOD who has *inclined* my Heart to enter into this Covenant; and bleſſed be his Name, who, I truſt, will *enable me* faithfully to keep it. In an humble Dependance upon the promis'd Aids of *his Spirit*, through CHRIST my all-powerful and compaſſionate Redeemer, I will now ſubſcribe *my Name* to it, and call *Heaven* to witneſs to my Sincerity therein.

OH that the Covenant I now *ratify on Earth*, may be *ratified in Heaven!* Affix, bleſſed SAVIOUR, who art the Mediator of the new Covenant, *thy Signet* thereto; and now *ſeal* by THY SPIRIT both my Body and Soul to that *ever-*

everlaſting Redemption for which according to thy Promiſe we believingly wait. *Amen* and *Amen.*

Done this *Day of*
in the Year 174

PASSAGES of Scripture proper to be read on this Occaſion are the xxiii. xxvii. xxx. xxxii. lxvi. ciii. and cxvi. *Pſalms.* And the xxxviii of *Iſaiah.*

F I N I S.

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